

## CHAPTER FORTY-SEVEN (*Dai yonjūnana shō* 第四十七章)

### ROOT CASE 【本則】

第四十七祖、悟空禪師、參丹霞。

The Forty-seventh Ancestor, Chan Master Wukong,<sup>1</sup> sought instruction from Danxia.<sup>2</sup>

霞問、如何是空劫已前自己。師撥對。霞曰、爾闌在、且去。一日登鉢孟峰、豁然契悟。

Danxia asked,<sup>3</sup> “What about ‘your own self prior to the kalpa of emptiness’?”<sup>4</sup> The Master [Qingliao] moved to reply. Danxia said, “You are in a state of agitation; go away for now!” One day, while climbing Boyu Peak, breaking open, he [Qingliao] tallied and awakened.

### PIVOTAL CIRCUMSTANCES 【機縁】

師諱は清了。道號を真歇と曰ふ。

The Master’s personal name<sup>5</sup> was Qingliao. His path name was Zhenxie.

<sup>1</sup> Chan Master Wukong (C. Wukong Chanshi 悟空禪師; J. Gokū Zenji). This is the posthumous honorary title of Zhenxie Qingliao 真歇清了 (J. Shinketsu Seiryō; 1088–1151).

<sup>2</sup> Danxia 丹霞 (J. Tanka). Danxia Zichun 丹霞子淳 (Tanka Shijun; 1064–1117), the Forty-sixth Ancestor in the Sōtō Lineage according to the *Denkōroku*, from whom Zhenxie Qingliao received dharma transmission.

<sup>3</sup> Danxia asked (C. *Xia yue* 霞曰; *Ka iwaku*). The block of Chinese text that begins with these words is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou” (CBETA, X80, no. 1565, p. 296, b24-c2 // Z 2B:11, p. 269, d15-17 // R138, p. 538, b15-17).

<sup>4</sup> “your own self prior to the kalpa of emptiness” (C. *kongjie yiqian ziji* 空劫以前自己; J. *kūgō izen no jiko* 空劫以前の自己). A famous kōan. The saying is not attributed to any particular Chan master, but it appears in the *Discourse Record of Chan Master Wuben of Mount Dong in Junzhou*, where an unnamed monk raises it for comment by Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869). In the *Extensive Record of Chan Master Hongzhi*, moreover, Danxia Zichun (an older master) raises it to test the young Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157). → “your own self prior to the kalpa of emptiness.” In the present context in the *Denkōroku*, Danxia is depicted raising the same kōan to test Zhenxie Qingliao.

<sup>5</sup> The Master’s personal name (C. *Shi hui* 師諱; J. *Shi imina*). The short block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of an

悟空は禪師號なり。師の母、抱懷

Wukong was his Chan master title. The Master's [Qingliao's] mother, holding him to her bosom<sup>1</sup>

襁褓にして寺に入り、佛を見て喜び、眉睫を動ず。咸く之を異とす。年十八にして法華を講ず。得度して成都の大慈に往き、經論を習ひ大意を領す。蜀を出て江沔漢に至り丹霞の室を扣く。霞問ふ、如何なるか是れ空劫已前の自己。乃至、豁然として契悟す。徑に歸て霞に侍立す。霞、一掌して曰く、將に謂へり、爾有ることを知ると。師、欣然として之を拜す。翌日、霞上堂して曰く、日照孤峰翠、月臨溪水寒。祖師玄妙訣、莫向寸心安。と、便ち下座。師、直に前て曰く、今日の陞座、更に某甲を瞞ずること得ず。霞曰く、爾、試に我が今日の陞座を舉し來り看よ。師良久す。霞曰く、將に謂へり、爾、瞽地と。師便ち出づ。後に五台に遊び、京師に之き汗に浮び、直に長蘆に抵り祖照に謁す。一語契投して命じて侍者と爲す。年を踰て分座す。未だ幾ならず、照、疾と稱して退閑し、師に命じて席を繼しむ。學者歸するが如し。建炎の末に四明に遊び、補陀と台の天封と、閩の雪峰とに主たり。詔して育王に住し、温州の龍翔と杭の徑山とに従る。慈寧皇太后、命じて阜寧崇先に開山たらしむ。

wrapped in swaddling clothes, entered a temple. When he [the baby Qingliao] saw the Buddha he was delighted, and he raised

identical Chinese passage that appears in the *Discourse Record of Chan Master Zhenxie Qingliao* under the heading “Stūpa Inscription of Chan Master Zhenxie Liao”:

《真歇清了禪師語錄》師諱清了。道號真歇。(CBETA, X71, no. 1426, p. 777, c8 // Z 2:29, p. 317, b5 // R124, p. 633, b5).

<sup>1</sup> holding him to her bosom (C. baohuai 抱懷; J. hōkai). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

《五燈會元》襁褓入寺見佛。喜動眉睫。咸異之。年十八。試法華得度。往成都大慈習經論。領大意。出蜀至沔漢。扣丹霞之室。霞問。如何是空劫已前自己。師擬對。霞曰。你聞在。且去。一日登鉢盂峰。豁然契悟。徑歸侍立。霞掌曰。將謂你知有。師欣然拜之。翌日。霞上堂曰。日照孤峰翠。月臨溪水寒。祖師玄妙訣。莫向寸心安。便下座。師直前曰。今日陞座。更瞞某不得也。霞曰。你試舉我今日陞座看。師良久。霞曰。將謂你瞽地。師便出。後游五台。之京師。汗汴直抵長蘆。謁祖照。一語契投。命爲侍者。踰年分座。未幾照稱疾退閑。命師繼席。學者如歸。建炎末。游四明主補陀。台之天封。閩之雪峰。詔住育王。徙温州龍翔。杭之徑山。慈寧皇太后命開山阜寧崇先。(CBETA, X80, no. 1565, p. 296, b22-c10 // Z 2B:11, p. 269, d13-p. 270, a7 // R138, p. 538, b13-p. 539, a7).

his eyebrows and blinked.<sup>1</sup> Everyone regarded him as unusual. In his eighteenth year, he [Qingliao] lectured on the *Lotus Sūtra*.<sup>2</sup> After he was ordained, he went to Daci Monastery in Chengdu, learned the *sūtras* and *śāstras*, and understood their essential meaning. Leaving Shu,<sup>3</sup> he went along the Jiang, Mian, and Han [Rivers]<sup>4</sup> and knocked on<sup>5</sup> [the door to] Danxia's room. Danxia asked, "What about 'your own self prior to the kalpa of emptiness'?" ...and so on, down to...<sup>6</sup> breaking open, he [Qingliao]

<sup>1</sup> raised his eyebrows and blinked (*bishō wo dōzu* 眉睫を動す). A literal translation of the Japanese here would be: "He moved (*dōzu* 動す) his eyebrows (*bi* 眉) and eyelashes (*shō* 睫)." In plain English, however, to "move the eyebrows" is to raise them, and to "move the eyelashes" is to blink. The nonverbal teaching devices of Chan/Zen masters are referred to with the expression → "raise the eyebrows, blink the eyes."

<sup>2</sup> In his eighteenth year, he lectured on the *Lotus Sūtra* (*toshi jūhachi ni shite Hokke wo kōzu* 年十八にして法華を講ず). The original Chinese that corresponds to this line reads: "In his eighteenth year he was tested on the *Lotus Sūtra* and ordained" (*nian shiba, shi Fahua dedu* 年十八、試法華得度), which in classical Japanese transcription would be: *toshi jūhachi ni shite Hokke wo kokoromite tokudo su* 年十八にして法華を試みて得度す. The Kenkon'in manuscript of the *Denkōroku* simply says: "He studied the *Lotus Sūtra*" (*Hokke o manabu* 法華ヲ學フ).

<sup>3</sup> Shu (C. Shu 蜀; J. Shoku). An alternative name for Sichuan Province, especially the area around Chengdu.

<sup>4</sup> he went along the Jiang, Mian, and Han (*Kō Ben Kan ni itari* 江沔漢に至り). The mention of the Jiang River — i.e. the Yangtze River (C. Yangzi Jiang 揚子江; J. Yōsu Kō) — is an anomaly in the Shūmuchiō edition of the *Denkōroku*. The original Chinese that corresponds to this line reads: "He went along the Mian and Han [Rivers]" (*zhi Mian Han* 至沔漢). The Kenkon'in manuscript of the *Denkōroku*, which agrees with the Chinese, says: "Leaving Shu, he went along the Mian and Han to Danxia [Monastery] and made inquiries of [Chan Master] Danxia" (*Shoku ni ide Ben Kan Tanka itashi ni Ka-to* 蜀ニイテ沔漢丹霞至シニ霞問). The latter two accounts make sense because "Mian River" is a name for the upper reaches of the Han River, and the easiest route from Chengdu to Nanyang (the location of Danxia Monastery) would have been to travel overland toward the northeast and then take the Mian/Han River downstream. If Zhenxie had actually traveled on the Yangzi River on his way from Chengdu to Nanyang, he would have had to take a very long way around.

<sup>5</sup> knocked on (C. *kou* 扣; J. *tataku* 扣く). The Japanese transcription takes the verb that appears in the original Chinese — *kou* 扣 (J. *kō*) — to mean "knock" (*tataku* 扣く), which is a possible reading. However, another (and in this case more apt) meaning of the verb is to "inquire." In short, what the original Chinese says is that Zhenxie "made inquiries in Danxia's room" (C. *kou Danxia zhi shi* 扣丹霞之室).

<sup>6</sup> and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

tallied and awakened. Straight away he returned and stood in attendance on Danxia. Danxia gave him a slap and said, “And here I was, about to say that you know about something.” The Master [Qingliao] joyfully made prostrations to him. The next day, at a convocation in the dharma hall, Danxia said:

In sunshine, the solitary peak is green;  
under the gaze of the moon, the valley stream is cold.  
The subtle, secret method of the ancestral teachers  
is not to look toward the peace of the innermost mind.

Then he got down from the seat. The Master [Qingliao] went directly in front of him and said, “Your ascent of the seat today cannot deceive me.” Danxia said, “Why don’t you try raising my ascent of the seat today?”<sup>2</sup> The Master [Qingliao] was silent for a while. Danxia said, “And here I was, about to say that you were quick.” The Master [Qingliao] immediately left.

Later, he [Qingliao] traveled to Mount Wutai, went to the capital,<sup>3</sup> and floated down the Bian River directly to Changlu Monastery,<sup>4</sup> where he had an audience with Zuzhao.<sup>5</sup> At their first words they tallied, so [Zuzhao] ordered [Qingliao] to become his acolyte. When a year had passed, he [Zuzhao] shared his seat [with Qingliao]. Before long, Zuzhao announced that he was ill, withdrew from the abbacy, and ordered the Master [Qingliao] to succeed to his seat. The students, likewise, took refuge [in Qingliao].

Toward the end of the Jianyan Era,<sup>6</sup> [Qingliao] traveled to Siming,

<sup>1</sup> ascent of the seat (C. *shengzuo* 陞座; J. *shinzo*). The reference here is to the words that Danxia just spoke from the high seat in the dharma hall.

<sup>2</sup> “Why don’t you try raising my ascent of the seat today?” (*waga konnichi no shinzo wo ko shi kitaru miyo* 我が今日の陞座を舉し來り看よ). That is to say, try to raise as a *kōan* (i.e. a topic for comment) the words that were spoken from the high seat earlier in the day. → try raising it.

<sup>3</sup> capital (C. *jingshi* 京師; J. *keishi*). This word refers to the dynastic capital city and its environs. In the present context, the reference is to Kaifeng 開封 (J. Kaihō), capital of the Northern Song dynasty (960–1127).

<sup>4</sup> directly to Changlu Monastery (*jiki ni Chōro ni itari* 直に長蘆に抵り). Because Changlu Monastery was located within Nanjing, on the banks of the Yangtze River, it was possible to travel down the rivers and canals directly to the monastery.

<sup>5</sup> Zuzhao 祖照 (J. Soshō). Path name of Changlu Daohe 長蘆道和 (J. Chōro Dōwa; 1057–1124).

<sup>6</sup> Jianyan Era (C. Jianyan 建炎; J. Ken’en). Era name for the years corresponding to 1127–1130).

where he served as the head of Mount Putuo,<sup>1</sup> Tianfeng Monastery in Tai Prefecture, and Mount Xuefeng<sup>2</sup> in Min Prefecture. He also served as abbot by imperial appointment at Mount Yuwang,<sup>3</sup> after which he moved to [the abbacies of] Longxiang Chan Monastery in Wenzhou Prefecture and Mount Jing<sup>4</sup> in Hangzhou City. The Dowager Empress Cining ordered him to become the founding abbot of Chongxian Monastery on Mount Gaoning.

#### INVESTIGATION 【拈提】

實に襁褓の昔より不群にして他に異なり、然も尚ほ參禪の志を運ぶに、功夫尚ほ忙はしきことあり。故に空劫已前の自己を問し時、答へんと擬す。丹霞、肯ふことなし。且らく去らしむ。

Truly peerless from long ago when he was wrapped in swaddling clothes, he [Qingliao] was different from others. Nevertheless, he was still moved by a determination to inquire into Chan, and his concentrated effort was still hurried. Therefore, when asked, “What about your own self prior to the kalpa of emptiness?” he considered how to answer. Danxia did not approve [Qingliao], but sent him away for a while.

一日、鉢盂峰頂に登て、十方壁落なく、四面また門なし。十方目前なる時に到て承當す。故に歸り來て一言を遁せず且く侍立す。丹霞、彼が有ることを知りぬることを知て、將に謂へり、爾有ることを知ると。時に喜で禮拜す。丹霞卒に上堂して證明す。

One day, when he [Qingliao] had climbed to the top of Boyu Peak, [he realized that] “The ten directions have no walls or fences; the four quar-

<sup>1</sup> **Mount Putuo** (C. Putuoshan 補陀山; J. Hodazan). There were several monasteries on Mount Putuo that could be the intended reference here. At the time when Qingliao flourished, Puji Monastery (C. Pujisi 普濟寺; J. Fusaiji) on Mount Putuo was a prestigious institution that was designated by the state as a Chan monastery, meaning that the abbot had to belong to the Chan Lineage. → *Mount Putuo*.

<sup>2</sup> **Mount Xuefeng** (C. Xuefeng 雪峰; J. Seppō). The reference is to Chongsheng Monastery (C. Chongshengsi 崇聖寺; J. Sūshōji). At the time when Qingliao flourished, that was a prestigious institution that was designated by the state as a Chan monastery, meaning that the abbot had to belong to the Chan Lineage. → *Mount Xuefeng*.

<sup>3</sup> **Mount Yuwang** (C. Yuwangshan 育王山; J. Ikuōzan). The reference is to the Guangli Chan Monastery (C. Guangli Chansi 廣利禪寺; J. Kōri Zenji). → *Mount Yuwang*.

<sup>4</sup> **Mount Jing** (C. Jingshan 徑山; J. Kinzan). The reference is to the Xingsheng Wanshou Chan Monastery (C. Xingsheng Wanshou Chansi 興聖萬壽禪寺; J. Kōshō Manju Zenji), which had the mountain name of “Mount Jing” and was popularly known as Mount Jing Monastery (C. Jingshansi 徑山寺; J. Kinzanji).

ters, too, have no gates.”<sup>1</sup> When he arrived at the moment when the ten directions were before his eyes, he acceded. Therefore, upon returning [to Danxia], he stood in attendance for a while without communicating a single word. Danxia, knowing that he knew something, said, “And here I thought that you knew about something.” At that time, [Qingliao] joyfully made prostrations. Danxia, in the end, verified [Qingliao] at a convocation in the dharma hall.

後に出世して、

Later, upon appearing in the world,<sup>2</sup>

上堂に曰く、我れ先師の一掌下に於て伎倆俱に盡て、箇の開口の處を覓むれども得べからず。如今還て恁麼の快活不徹底の漢ありや。若し鐵を銜み鞍を負ふことなくんば、各自に便を著けよ。

at a convocation in the dharma hall [Qingliao] said: “With that one slap from my late master, my cleverness was entirely exhausted. I looked for that place where the mouth opens to speak, but was unable to find it.<sup>3</sup> But now, on the contrary, are you a fellow who has not gotten “right through to the bottom” of such happiness? If you have no iron bit in your mouth and no saddle on your back,<sup>4</sup> then

<sup>1</sup> “The ten directions have no walls or fences; the four quarters, too, have no gates” (*jippō bekiraku naku, shimen mata mon nashi* 十方壁落なく、四面また門なし). These are the first two phrases, given in Japanese transcription (*yomikudashi* 読み下し), of a famous saying attributed to Guānqī Zhìxiān 灌溪志閑 (J. Kankei Shikan; -895). The rest of the saying is quoted later in this chapter. → “the ten directions have no walls or fences.”

<sup>2</sup> upon appearing in the world (*shusse shite* 出世して). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

《五燈會元》上堂。我於先師一掌下。伎倆俱盡。覓箇開口處不可得。如今還有恁麼快活不徹底漢麼。若無。銜鐵負鞍。各自著便。(CBETA, X80, no. 1565, p. 296, c10-13 // Z 2B:11, p. 270, a7-10 // R138, p. 539, a7-10).

<sup>3</sup> unable to find it (*u bekarazu* 得べからず). Being “unable to find” the “place where the mouth opens to speak,” in this case, seems to refer to the attainment of an ineffable awakening.

<sup>4</sup> If you have no iron bit in your mouth and no saddle on your back (C. *ruo wu xiantie fuan* 若無銜鐵負鞍; J. *moshi tetsu wo fukumi kura wo ou koto nakunba* 若し鐵を銜み鞍を負ふことなくんば). In other words: “if you have been born as a human being, rather than an animal such as a horse.” To “bite iron” (C. *xiantie* 銜鐵; J. *tetsu wo fukumu* 鐵を銜む) and “wear a saddle” (C. *fuan* 負鞍; J. *kura wo ou* 鞍を負ふ) may also be metaphors for the self-inflicted deluded thinking that (unnecessarily) turns human beings into the equivalent of beasts of burden.

each of you should avail yourself of this opportunity.”<sup>1</sup>

實に夫れ祖師の相見する所、劫前に歩を運び、早く本地の風光を顯はし來る。若し未だ此田地を看見し得ずんば、千萬年の間、坐して言ふことなく、兀兀として枯木の如く死灰の如くなりとも、是れ何の用ぞ。

Truly, in this place where a face-to-face encounter with the ancestral teachers occurs, by taking a step “prior to the kalpa,”<sup>2</sup> the scenery of the original ground soon begins to appear. If you are not yet able to see this standpoint, then even if you were to sit<sup>3</sup> for a thousand or ten thousand years without speaking, as immovable as a withered tree or dead ashes, what use would it be?

然も空劫已前と云を聞て人人錯りて思ふことあり。謂ゆる自もなく他もなく、前もなく後もなく、生滅もなく生佛もなし。呼で一とも謂ふべからず、二とも謂ふべからず。同とも辨ぜじ異とも言はじ。是の如く商量計度して、一言も道ひ得ば早く達ひぬと思ひ、一念も返せば即ち背くべしと思ふて、妄りに枯鬼死底を護り死人の如くなるあり。

Nevertheless, when people hear the words “prior to the kalpa of emptiness,” they engage in mistaken thinking. That is to say, they think [the saying means] that there is no self and no other; no before and no after; no arising or ceasing; no ordinary beings or buddhas; and that we should not call these “one,” and should not call them “two,” either. They do not regard these as the same, and do not say that they are different. Considering and calculating in that way, they think that if you are able to utter a single word, then immediately you have erred, and that if you return to a single thought, then *ipso facto* you must have turned your back [on the real]. With these thoughts, they are like dead people, deludedly harboring emaciated ghosts in their corpses.

或は何事とてても相違ことなし。山と説くも得べし、河と説くも得べし。我と説くも得べし、他と説くも得べし。又曰く、山と道ふも山に非ず、河と道ふも河に非ず。唯是れ山なり、唯是れ河なり。是の如く言ふ、是れ何の所要ぞ。悉く皆邪路に趣く。或は有相に執著し、或は落空亡の見に同くし來るなり。

<sup>1</sup> *avail yourself of this opportunity* (C. *zhubian* 著便; J. *chakuben*, *tayori wo tsukeyo* 便を著けよ). That is, to take advantage of the good fortune of a human birth.

<sup>2</sup> “prior to the kalpa” (*kōzen* 劫前). An abbreviation of the expression “prior to the kalpa of emptiness” (C. *kongjie yiqian* 空劫以前; J. *kūgō izen*), which occurs in the Root Case of this chapter.

<sup>3</sup> *sit* (*za shite* 坐して). The reference is to seated meditation. The metaphors of a “withered tree” and “dead ashes” are often used in Chan/Zen literature to indicate a state of deep meditative trance in which the workings of the mind come to a complete stop.

Or, [some people think that] with regard to any matter whatsoever, there are no contradictions. If you call something a “mountain,” that will do, and if you call something a “river,” that will do. If you call something “self,” that will do, and if you call something “other,” that will do. They also say: “Although I speak of a mountain, it is not a mountain;<sup>1</sup> although I speak of a river, it is not a river. It is just a mountain; it is just a river.” What is the necessity of talking in this manner? Without exception, all of this leads down false paths. It comes down to the same views as either those who are attached to things that have marks, or those who are lost in a mistaken view of emptiness.

此田地、豈有無に落つべけんや。故に汝が舌を挿さむ所なく、汝が慮を廻らす所なし。且つ天に依らず地に依らず、前後に依らず、脚下踏む所なくして眼を著て見よ。必ず少分相應の所あらん。

As for this standpoint, how could it possibly fall into [views of] existence or non-existence? Thus, it has no place for you to insert your tongue, and no place for you to revolve your deliberations. For the time being, without relying on heaven, without relying on earth, without relying on before and after, and without any place beneath your feet on which to walk, just fix your eyes and look! Certainly there will be a place with which you have a little accord.

或は曰ふ、軌則を絶す。或は曰ふ、氣息を通ぜずと。悉皆趣向邊の事、遂に己に背き畢りぬ。何に況や月と説き雪と説き、水と説き風と説く。皆恐らくは自の目に譬ありて空華亂れ墜つ。何を呼で山とすべき。卒に一法を見ず。何に觸れてか冷暖とせん。卒に一法の汝に與ふるなし。故に木に付き草に附く。

Or, some say, “Be done with guidelines.” Or, some say, “Do not impede the breath of life.” Without exception, all of these move you in the direction of marginal matters, with the result that you turn your back on self; that is all. How much more so when you speak of “the moon,” speak of “snow,” speak of “water,” or speak of “wind”?<sup>2</sup> All of those, perhaps, are cataracts in your own eyes: “sky flowers falling in confusion.” What are you naming, that

<sup>1</sup> “Although I speak of a mountain, it is not a mountain” (*yama to iu mo yama ni arazu* 山と道ふも山に非ず). The quotation that begins with these words is not an exact one, but it is a paraphrase of a famous saying attributed to “Chan Master Qingyuan Weixin of Jizhou” in the *Jiatai Era Record of the Widespread Flame*: → “mountains are not mountains, and rivers are not rivers.”

<sup>2</sup> speak of “the moon” ... “snow” ... “water” ... “wind” (*tsuki to toki... yuki... mizu... kaze... 月と説き... 雪... 水... 風...*). Four natural phenomena that are commonly used as metaphors in Chan/Zen poetry.



you can call it a “mountain”? Ultimately, not a *single dharma* is seen. What do you touch when you deem something “cold” or “hot”? Ultimately, there is not a *single dharma* associated with you. Thus you “attach to trees and attach to grasses.”<sup>1</sup>

世法佛法、一時に拂ひ捨て畢りて、更に見來れば果して疑がはじ。内に向て見ること勿れ、外に向て求むること勿れ、念を静めんと思ふこと勿れ、形を安からしめんと思ふこと勿れ。唯親しく知り親く解し、一時に截斷して暫時座して見よ。四方に一歩を擧ぐべき所なしと謂ふとも、乾坤に身を挿さむ所なしと謂ふとも、果して汝、他の力を假るべからず。是の如くして見る時、皮肉骨髓、汝が爲に分布するなし、生死去來、汝を改變するなし。

If you once sweep away and completely discard *worldly dharmas* and the *buddha-dharma*, when you take a further look, in the end you will have no doubts. Do not face inward and look; do not face outward and seek. Do not try to quiet your thoughts; do not try to settle down your body. Simply know them intimately, analyze them intimately, then temporarily cut them off, sit for a while, and look! Although it can be said that there is no place in the four directions where you can take a single step, and no place between heaven and earth to insert your body,<sup>2</sup> in the end there is no need

<sup>1</sup> Thus you “attach to trees and attach to grasses” (*yue ni ki ni tsuki kusa ni tsuku* 故に木に付き草に附く). In other words, because people deludedly think that they are putting names on *things* that already exist in the external world, they are like ghosts that “attach to trees and attach to grasses.” This expression is reminiscent of a famous passage from the *Discourse Record of Chan Master Linji Huizhao of Zhenzhou*:

This mountain monk [I, Linji] does not have a single *dharma* to give to people. All I can do is cure illnesses and untie bonds. You followers of the way from every quarter, try coming out [from the audience] without being dependent upon *things*, and I will confer with you. Ten or fifteen years have passed, but as yet not one person [has appeared]. All have been ghosts dependent upon grasses or attached to leaves, bamboo, and trees; or they have been wild fox-spirits. They randomly gnaw on all kinds of dung clods.

《鎮州臨濟慧照禪師語錄》山僧。無一法與人。祇是治病解縛。爾諸方道流。試不依物出來。我要共爾商量。十年五歲並無一人。皆是依草附葉竹木精靈野狐精魅。向一切糞塊上亂咬。(T 1985.47.500, b28-c3).

A similar trope is found in Wumen Huikai’s (1183–1260) introduction to the *kōan* collection the *Gateless Barrier*, where he refers to deluded people as ghosts who “cling to grass and attach to trees.”

<sup>2</sup> insert your body (*mi wo sashihassamu* 身を挿さむ). The meaning of this expression is unclear. The verb *sashihassamu* 挿さむ means to “insert” something into a hole, or into the space between two contiguous surfaces. Thus the choice is made here of the English expression “between heaven and earth,” rather than “in heaven and earth.” The word *mi* 身, which is the object of the verb, can indicate the physical human “body,”

to avail yourself of another's power.<sup>1</sup> When you see in this way, there is no distribution for you of *skin, flesh, bones, and marrow*, and no transformation of you by birth and death, going and coming. [Qingliao said:]

皮膚脱落し盡して唯一眞實のみあり。古に輝き今に耀て、

*"Skin and dermis sloughed off entirely,<sup>2</sup> there only exists a single true reality."* Long ago it shone brightly, and today it shines brightly.

數量時劫を辨まへず。豈啻、空劫已前と謂ふのみならんや。都て此處前後を辨まふべき所あらず。故如何となれば、此田地、成住壞空に遷されず。

He [Qingliao] does not distinguish the numbers of kalpas. Why, then, do we only speak of "*prior to the kalpa of emptiness*"? Throughout this place, there is nothing that can be distinguished as "before" or "after." If you ask what the reason is, it is because *this standpoint does not shift through [the kalpas of] formation, abiding, decay, and emptiness.*

自他共に無因と辨まふべけんや。外に境界を忘れ、内に縁慮を捨て、青天、尚ほ棒を喫し淨裸裸なり、赤灑灑なり。子細に見得し來れば、虚にして靈に、空にして妙なり。未だ子細にせざれば終に此處に到ることなし。實に塵劫の事を朗かにすること、一彈指の間に在り。暫時片時なりとも、擬議の情なく知解を萌す。驀面に突眼して見よ。必ず獨脱無依ならん。

How could both self and other possibly be determined to be *without cause*? Externally, forget the *sphere of cognition*; internally, discard *thoughts*

but it also has the broader meaning of "person," which includes one's identity and socio-economic status as well as physical body.

1 *another's power* (*hoka no chikara* 他之力). The two Chinese glyphs that appear here can also be read in Chinese-style pronunciation (*on yomi* 音読み) as "other power" (*tariki* 他力). That term, in the Japanese Pure Land tradition, refers to reliance on the vows and saving power of the Buddha Amitābha to bring about one's salvation (rebirth in Amitābha's paradise), rather than reliance on "one's own power" (*jiriki* 自力), which Keizan is clearly advocating here.

2 *"Skin and dermis sloughed off entirely"* (*hifu datsuraku shi tsukushite* 皮膚脱落し盡して). The short block of text that begins with these words is a quotation, in Japanese transcription (*yomikudashi* 読み下し), of an identical Chinese passage (set in a more angular font) that appears in the *Discourse Record of Chan Master Zhenxie Qingliao*:

《真歇清了禪師語錄》拈云。皮膚脱落盡。唯一眞實。輝古騰今。明如果日。

現今面前赤洒洒地。還見麼。喚作平常心。(CBETA, X71, no. 1426, p. 781, b19-20 // Z 2:29, p. 321, a7-8 // R124, p. 641, a7-8).

The first two phrases, however, are Qingliao's quotation of a famous line uttered by Yaoshan Weiyān (745–828) in a dialogue with Mazu Daoyi (709–788). → "*skin and dermis sloughed off entirely, there only exists a single true reality.*"

about objects;<sup>1</sup> [make sure that] “the blue sky, too, will suffer my staff,”<sup>2</sup> and [that you are] “pure and stripped bare, naked and washed clean.”<sup>3</sup> If you are able to see this in detail, you will be vacant yet numinous, empty yet sublime. But if you are not yet meticulous, then in the end there will be no arriving at *this place*. Truly, clarifying the matter of kalpas as numerous as motes of dust happens in the time it takes to snap your fingers. Even if it is a short time, or a bit of time, you have will no feeling of hesitation, and you will sprout intellectual interpretation.<sup>4</sup> Suddenly peering at it right in

<sup>1</sup> Externally, forget the sphere of cognition; internally, discard thoughts about objects (*hoka ni kyōgai wo wasure, uchi ni enryo wo sute* 外に境界を忘れ、内に縁慮を捨て). A statement very similar to this one appears in Chapter 42 of the *Denkōroku*: “This is not just a matter of how you face objects of cognition externally, but also of your inability to free yourself from thoughts about objects that arise internally” (*hoka ni kyōen ni taisuru nomi ni arazu, uchi ni enryo mo bōzuru koto wo ezu* 外に境界に對するのみに非ず、内に縁慮も忘るることを得ず).

<sup>2</sup> “the blue sky, too, will suffer my staff” (*seiten, nao bō wo kisshi* 青天、尚ほ棒を喫し). Part of a famous *kōan*, variously attributed to Xinghua Cunjiang 興化存獎 (J. Kōke Sonshō; 830–888) and Baoshou Zhao 寶壽沼 (J. Hōju Shō; d.u.), which reads as follows in the biography of the latter in the *Collated Essentials of the Five Flame Records*:

A monk asked, “What about when there are no clouds for ten thousand miles?” The Master [Baoshou Zhao] said, “The blue sky, too, will suffer my staff.”

《五燈會元》僧問。萬里無雲時如何。師曰。青天也須喫棒。(CBETA, X80, no. 1565, p. 224, b15-16 // Z.2B:11, p. 197, d6-7 // R138, p. 394, b6-7).

→ “a blue sky suffers the staff”

<sup>3</sup> “pure and stripped bare, naked and washed clean” (*jō rara nari, shaku shasha nari* 淨裸裸なり、赤瀝瀝なり). These are the third and fourth phrases, given in Japanese transcription (*yomikudashi* 読み下し), of a famous saying attributed to Guanzhi Zhixian 灌溪志閑 (J. Kankei Shikan; -895). The first part of the saying is quoted earlier in this chapter. → “the ten directions have no walls or fences.”

<sup>4</sup> you will sprout intellectual interpretation (*chige wo kizasu* 知解を萌す). In its use of this wording, the Shūmuchiō edition of the *Denkōroku* faithfully follows Ōuchi Seiran 大内青巒 (1845–1918) revised edition, compiled in 1885. However, the 1857 woodblock edition compiled by Busshū Sen’ei 佛洲仙英 (1794–1864), on which the Ōuchi edition is based, actually gives a negative ending for the verb to “show signs/symptoms of” or “sprout” (*kizasu* 萌す), such that the text reads: “you have no feeling of hesitation, and you do not sprout intellectual interpretation” (*gigi no jō naku chige wo kizasazu* 擬議の情なく知解を萌さず). The Kenkon’in manuscript of the *Denkōroku*, which Ōuchi did not have access to, also gives the negative “do not sprout” (*kizasazu* 萌さず). Thus, the textual evidence is strong that Ōuchi’s revised edition is incorrect. The negative (“do not sprout”) also makes more sense, because both “hesitation” (*gigi* 擬議) and “intellectual interpretation” (*chige* 知解) are signs of deluded attachment to concepts.

the face, look! You will certainly attain “solitary liberation without dependence.”

然るを諸參學人、心頭を回して既に錯まりて趣向す。唯毫末の違ひと思ふとも、知るべし、恁麼なれば千生萬劫休歇の分なし。子細に思量し精到して見よ。他に依らず廓然として開悟せんこと虚空の如くならん。

Nevertheless, student trainees, you spin around your minds and are already mistaken in what you are heading toward. Although you may think that there is only a hair’s-tip of deviation, you should know that, if such is the case, for thousands of lives over myriads of kalpas you will have no capacity to put things to rest. Think meticulously, fully arrive, and look! Without relying on anyone else, your expansive efforts to awaken will be like empty space.

且く道へ、如何が此道理を少分も通ずることを得ん。

Now then, speak! How can I communicate at least a little of this principle?

#### VERSE ON THE OLD CASE 【頌古】

古澗寒泉人不窺。淺深未聽客通來。

The “old valley stream has a cold source”<sup>1</sup> that is not spied by people; shallow or deep, it has yet to permit any travelers to come through.<sup>2</sup>

<sup>1</sup> “old valley stream has a cold source” (C. *gujian hanquan* 古澗寒泉; J. *kokan kansen*). This phrase comes from a famous *kōan*, the first part of which appears in the *Extensive Record of Chan Master Hongzhi* as follows:

Raised: “A monk asked Xuefeng, ‘When an old valley stream has a cold source, what is it like?’ Xuefeng said, ‘Staring eyes do not see to the bottom.’”

宏智禪師廣錄》舉僧問雪峯。古澗寒泉時如何。峯云。瞪目不見底。(T 2001.48.29c23-24).

→ “Xuefeng’s old valley stream.”

<sup>2</sup> shallow or deep, it has yet to permit any travelers to come through (C. *qianshen wei ting ke tonglai* 淺深未聽客通來; J. *senshin imada kyaku no tsūjikitaru koto wo yurusazu* 淺深未だ客の通じ來ることを聽さず). In other words, the “depth” (C. *qianshen* 淺深; J. *senshin*) of the cold spring (C. *hanquan* 寒泉; J. *kansen*) that feeds the valley stream remains unknown because the ruggedness of the terrain prevents anyone from reaching it. The word *ke* 客 (J. *kyaku*), translated here as “traveler,” might also be rendered as “guest.”